

( i )  
March 11. 1688.

Some Notes or Heads of a PREFACE,  
LECTURE and SERMON, preached  
at the *Lotbers* in *Crafoord Moor* by Mr. *Alexander Shiels*, Preacher of the Gospel.

WE meet with many Discouragements in the Way of our Duty; we meet with many Discouragements from Enemies; The *Papish, Prelatick, and Malignant* Faction, they do all they can to hinder us from Duty; the Persecution is as the blast of the Terrible Storm, which is as a Storm against the Wall: But if this were all, it were the more easily born. But we meet with Discouragements from those who should be against these who are against us, (we mean our Brethren, who are bound by Solemn and Sacred Covenants to prosecute the Testimony which we own and bear for against Enemies, as well as we) yet now they are Tollerated by the Enemies, and we are Persecuted; They are at Ease, and

we are in Trouble; They are Living under a shelter of a Vassal of *Antichrist* (which Favour we dare not Imbrace, nor in the least Countenance) we are counted as *Aliens* by our Mothers Children; If we were the Song of Drunkards, it were the less matter: But when we are not only become the contempt of the Proud, but the scorn of those our Brethren who are at Ease, it is very wounding: We are not the contempt of the *Papists, Prelats* and *Malignants* only, but the scorn of those our Brethren at Ease; To have any of the Godly against us is not easie to bear. Another thing which is matter of great Discouragement in the Way of our Duty, and that is, we get Accels (tho with Difficulty) to go about our Duty,



yet we find little success in it; this is very discouraging, the Lord hides His Face, and does not countenance and shine upon the Meetings of his People as sometime He hath done; He is not so soon found and felt in his Ordinances as formerly: O the Comforter that should relieve our Souls, is far from us, and is not this sad. An other Discouragement that we meet with in the Way of our Duty, is the Providence and Dispensation of the Weather; the Lord seems to cross and contradict us in going about the same (tho Providences and Dispensations whether favourable or cross, are not a Rule in Duty, & should not make us leave off duty, how cross soever they be) yet we should not pass the famine lightly nor Unconcernedly, but search out the Meaning and Language thereof to us; This bad weather of cold and snow we are trysted with, tho it should not hinder us from our Duty, yet it is for our Tryal, and should be humbling to us: The last time that I was with you not far from this place, we got such a Cold Stormy Day as this, which we might look upon as a preface of what we have met with since; It was like the spittings before the Storm: For since we are trysted with a sad Stroak. We have lost a Famous Standard Bearer, Mr.

*James Renwick* who was with us that Day, whose Voice used to cry to you amongst those Hills; and now his Blood is crying to the Heavens for Vengeance against the most part of this Generation, Ministers, and Professors; he was as the Voice of one crying in the Wilderness, who preached the Gospel freely and faithfully to you: And now after this day so stormy we may fear a sadder Stroak, even the Removal of these left behind, if we be not humbled and improve this days Work: Some of you are now come far off, and are weary and cold, yet be not Discouraged, compose your Spirits, set seriously about your Duty and that will warm your hearts: I will tell you two things if you had them they would help to warm your hearts, and Encourage you in this Stormy Day.

*First*, The Love of God shed abroad in your hearts, the sense of his Love filling your Souls would warm your hearts; the communications of his Love, the manifestation of his Presence, and the Light of his Countenance lifted up on you would encourage you, notwithstanding of this stormy day; the warm Rays and Beams of his Love so inflaming your hearts as to make you forget the coldness of this day.

*Secondly*,



*Secondly*, Love in vigorous exercise to him would so inflame your hearts, and make you so instant about your Duty as not to regard cold much: but alas Love is cold amongst you: O if ye saw Him, ye could not but Love Him; if ye had a Taste of His Bounty, and a View of His Beauty, your hearts would be ravished with it; O labour for Love to him, and let it appear you have it; Be zealous for his Honour and Glory, for without Zeal you can never go right about your Duty, nor will be able to go through Tryals and endure afflictions that are coming; Zeal keeps all the rest of the Graces of the Spirit in Exercise, and is as Oyl to the Wheels of the Soul to make it run swiftly after the Lord; if you want Zeal, you may question your growth in Grace in the Soul, you may suspect the Reality thereof: It is true our Zeal should be according to Knowledge, and we should look well that it pass not its due Bounds; yet Zeal without Knowledge speaks out the lightness of the head: So Knowledge without Zeal argues the rottenness of the heart, whereof many gives Demonstration this day: Zeal is this day much condemned by the Generality, yea it is

flouted at & haunted at as a thing ridiculous by the most part; they say Ministers should preach Faith and Repentance, and People should hear; but never a word of Zeal for his Cause and Interest against all the Wrongs and Indignities done to him by this Blasphemous Absolute Power, arrogated by a Monster of Tyranny and Perfidy, and a Vessel of *Antichrist*; A Power which is the alone Incommunicable Prerogative of *JEHOVAH*, whose Will is a Law: yet this is incroached upon by that Tyrant, and by vertue of which, he grants the present *Antichristian Toleration* that is so accepted & applauded by the most part of Ministers and Professors. Thus to separate Faith and Repentance from Zeal, is a quite overturning of the Order which the Lord hath put among the Graces of his Spirit, and what He hath joined together, let no Man put asunder: For Ministers cannot preach, nor People hear, or practise Faith aright without Zeal; seeing the Scripture hath joined them together, Rom. 10. 10. *For with the Heart Men believe unto Righteousness, and with the Mouth confession is made unto Salvation:* A confession of CHRIST with the



Mouth, cannot be without Zeal (especially in a time of Suffering when his Truths are contraverted, and his People persecuted for their Adherence thereunto) is called for, as well as believing in Him with the heart: And Ministers cannot preach Repentance, nor People practise aright without Zeal; the Scripture puts them together, Rev: 3: 19: *Be Zealous therefore and Repent.* Ministers should preach against, and give People Warning of the Sins that they should Repent of, otherwise they cannot exercise Repentance for the same; for where Repentance for Sin is, there will be a holy zeal and indignation against the same. Few of us can say, *The Zeal of His House hath eaten us up, and the Reproaches of them, that Reproaches Him, are fallen upon us with a great Weight.* O if we had Zeal in Exercise! We have many things to Evidence the want of the same; hath not our Lord been wounded & wronged as He is *Mediator & King & Head* of His Church by the Wicked Supremacy; and now He is wounded and wronged as He is *GOD* of the whole World, by this Blasphemous Tolleration: But alas! where is our Sorrow for it,

and Zeal against the same? We have a Noble Cause deposited into our hands, even that which concerns the Prerogatives of Christ, & Priviledges of his Church, and Liberties of Mankind, which before we abandon and let go, we should quite with our own hearts blood: We have a Noble Testimony to contend and suffer for; yea it is the Noblest Testimony that any Church in the World hath this day to contend for; it concerns no less than the Kingly Glory of Christ, which Truth he will signally own, and make Glorious in the Earth when He returns to bring down his Enemies, and deliver his Church and People. • Tho the Testimony of the Church of *France*, and in the Valleys of *Piedmont*, and *Hungaria* be great and weighty & well worth the contending for and suffering; Yet our Testimony for the Kingly Office of Christ is more Noble, & to which he will give a Glorious Decision when he comes to Visit his People with his Salvation: It is true tho the Testimony for the Prophetical and Priestly Offices of Christ be Noble and well worth the contending for and suffering, yet in some Respects the Testimony of his Kingly Office is more Noble & Glorious.



Glorious; and tho our Testimony be so Noble, yet there is not one part of it, but it is opposed & contradicted, not only by the Enemies, but by the Generality of Ministers and Professors: But we dare confidently affirm and take GOD and Heaven and Earth to Witness, that we hold and maintain nothing but what is consonant unto, and agreeable to the Word of GOD, and the Covenanted Principles of the Church of *Scotland*: Did not our Forefathers in the beginning of the Reformation, not only oppose them, but in a great measure disowned the Authority of the two Maryes, the Mother and the Daughter.

*Thirdly*, Was not *Charles* the first opposed by Armies, and his Son *Charles* the Second refused to be admitted to the Government till he subscribed the Covenants? Did not our Church by their Acts and Constitutions Declare what Magistrates they would have to Reign over them, and what Qualifications were requisite in them? So what we have done in Disowning the present Authority, is no new or strange Notion as some would have it; but consonant unto the Principles of the Church of *Scotland*: It is the same that owns the Authority of

the *Popish* Usurper that Espouses New Notions; and not we; For this Principle is Maintained by the Generality of the Enemies thereof, That when by Providence any are in Government, they have a Right to Govern; this is to make the Holy One the Author of Sin; Seing (tho the Ordinance and Office of Magistracie be according to his Preceptive & Approbative Will) yet Tyranny cannot be, but only by his Permission, and Providential Will; For where Tyranny is, it is *the Throne of Iniquity*, which is the Throne of the Devil, which should not be owned. As also that part of our Testimony which concerns us to contend against the Defections of Ministers & Professors (tho for the same we be counted & condemned, & called *Shismatics* and *Separatists*) yet the same is consonant to the Scriptures, which commands us to plead with our Mother *that she may put away her Whoredoms from between Her Breasts*: And also agreeable to our Covenanted Principles of the Church of *Scotland*; For we withdraw from nothing, but what is condemned by her standing Acts and Laws: And now the Generality of Ministers hath accepted of a



Toleration granted By a Vassal of *Antichrist*, by vertue of that Absolute Power arrogat with a Design to Introduce *Popery*; this is contrair to Scripture, our Covenants, and Work of Reformation; it is so loaded and clogged with Restrictions that a Minister that would be Faithfull cannot Imbrace; yet alas it is complied with by the most part: So I urge you if ye have any Love to Christ, or to your own Souls, and as ye would be free of the Snares and escape the Judgements wherewith this Course will be punished, come out from among those Tollerated-Meetings, have nothing to do with them: I take Heaven and Earth, and thole Hills to Witness that I have given you Faithfull Warning of the Sin and Snare of this Course, & to Discourage those Tollerated Meetings; for the Sun hath gone down upon them: Ye may think this strange Doctrine indeed; but I cannot help it: Love to your Souls draws it from us: For what Concord can there be between CHRIST and Belial, & what Communion betwixt Light and Darkness, and what Agreement can there be between Presbyterian Principles and this Antichristian Toleration.

## THE LECTURE.

Rev. 2. 12, to 18. *And to the Angel of the Church of Pergamos, write &c.*

IF we consider the Church of *Pergamos* and the rest of the seven Churches of *Asia* that were once Famous Churches, and how long they have been forsaken, so that there is not in any of them the Face of a Church; but is Inhabited by the *Turks*: And also if we consider the Causes of this Forsaking and Desolation, we may fear and tremble.

*First,*



*First*, There is in this Letter to Pergamos the *Introduction*, which contains two things: 1. To whom it was sent. 2. From whom it is sent.

*Secondly*, There is the Body of the Letter, which also contains two things: 1. To whom it is sent, they are Commended for holding His Name and not denying the Faith; which is illustrated by two circumstances: 1. *They held fast His Name and did not Deny the Faith, even where Satan had his Seat.* 2. *When Antipas was a Faithfull Martyr.*

*Thirdly*, The Letter contains a *Reproof* to them, and they are re-proved for several things, as that they had amongst them those who held the Doctrine of the *Nicolaitans*.

For the *First* of these (to wit) the *Introduction*; which contains, *First*, To whom the Letter is sent, and that is, to the Church of *Pergamos*; whereby is meant the Ministers, one, or more of that Church, or respective body of Ministers con-jointed together under a Presby-terian Government. Ministers in Scrip-ure is sometimes called *Angel*, as in the Old Testament. The word *Angel* signifies *Messenger*; some-

times as the *Messengers of the LORD of Hosts*: It is said *Jude. 2. And an Angel of the LORD came from Gilgal to Bochim*, whereby is understood, a *Minister or Messenger of the LORD* came to tell the People of their Sins; it can- not be meant of an *Angel* com- ing down from Heaven with such a Message; for it is said, *He came up from Gilgal to Bochim*, and not from Heaven: And moreover *Angels* are such Glorious Creatures and so full of Majesty, that we can- not behold them, or converse with them; therefore the LORD hath condescended so far, and consulted our Good so much, as He makes use of Men like our selves to be our *Messengers & Ambassadors* to treat with us: Ministers are called *An- gels* for these two Reasons; *First*, Because of the Dignity of their Of- fice, and they ought to be respect- ed as such. *Secondly*, Because *An- gels* are Holy Creatures, so should Ministers be Holy in their Talk, Ho- ly in their Walk, & in every thing that they do, Holiness should shine. There are two sorts of People that contradicts this Exposition, that by an *Angel* is meant no more Mini- sters than one: And *First* the E- piscopal Party, they say by *Angel*



is meant no more Ministers than one, being in the singular number. *Angel* is meant a Bishop or Prelate, who hath power over other Ministers to whom this Letter is written: But as this Office of Lordly *Prelacy* hath no weight or footing in Scripture, for its Foundation being an Humane Invention, so they have no ground in this place to plead their Divine Rights: For the word *Angel* here must be understood; yet some way what is in the Letter to the Church of *Ephesus*. Now as it is clear in the Church of *Ephesus*, there was more Ministers than one, *Acts* 20: 17: So it is also evident, that there was no Superiority among them, but a Parity that all had alike power, *Acts* 20: 28: *Take heed therefore unto your selves, & to all the Flock over which the Holy Ghost hath made you Overseers*: Likewise it must be understood the same way as it is to the Church of *Thyatira*, there it is said, *Rev*: 2: 24: *But I say unto the rest of Thyatira*, where it is clear, the Letter was written to more than one; so one had not the Superiority over the rest: We should not lose our zeal against the cursed Prelats, but labour to have it in Exercise: For the Prelacy in this Land is not only *Diocesan* but *Errastian* Prelacy; They first overturned the Work of Reformation that was the beginning of our Sorrows and Miseries, under which we have been Groaning these many years.

The second sort of People who oppose this Interpretation is the *Sectarians*, the *Independants* & *Anabaptists*, who are against a National Church; They say it is meant only the Ministers of one particular Congregation; the Absurdity whereof is manifest: For as *Pergamos* being a Great City, and many Professors in it, there behoved to be more Ministers than one: So it must be understood the same way that the *Angel* of the Church of *Ephesus* is. Now that there was more Ministers is clear, *Acts* 20: 17: *From Miletus he sent to Ephesus, and called the Elders of the Church*. Let not your zeal against the *Sectarians* be blunted; but have it in Exercise, and Guard against them.

The second in the *Introduction* is by whom the Epistle was sent; *Write these things saith He*: this is the same with what the Prophet in the Old Testament said, *Thus saith the Lord*, to the end, that what they were to say might be the better



better believed, and taken heed unto; For there is nothing that can bind the Conscience, but what hath the Stamp of Divine Authority upon it: And in the New Testament the Apostle *Paul* beginning the most part of all his Epistles, *Paul an Apostle of Jesus Christ*; that thereby that what he was to write, was to be looked upon as having the Stamp of Christs Authority upon it, and therefore to be believed, and taken heed unto. Here *John* to make the thing that he was to write to this Church to have the more weight with them, and to be the better credited, he begins, *These things saith he*; It is not these things saith *John*; For that would not bind the conscience, being only of Human Authority; but it is *these things saith He*; What he? It is he who is the Great Prophet, King, and Law-giver to His Church; It is He who saith these things, and therefore ought to be taken heed unto. Ministers should preach nothing to people, but what they have in Commission from Christ, and is warranted from His Word; and they must say nothing to them, but that which they can lay, *These things saith He*. Seing that only can have Weight upon the Conscience, this

Reproves two sorts; 1. Those who say less than the Lord in his Word says, they make fewer Duties, and not so many Sins as it makes; they cannot say *these things saith He*; for they say less than He bids them say. 2. It Reproves those who say more than He commands them to say, they make more Duties, and more Sins than the Word does; they cannot say *these things saith He*: Seing they say more than He bids them. The Ministers that have accepted of this Tolleration, cannot say *these things saith He*, for they are Limited, Restricted and Bounded in their Doctrine by the Granter thereof, that they shall preach nothing that may alienate the hearts of the people from him, and his Government; so it is sad to hear of the Obedience that is given therunto by the most part: When the Obligation of our Sacred Covenants dare not be avowed, but are suppressed, and like to be buried; because the owning of them is declared Criminal by a Wicked Law: Neither is many of the Duties of the day preached to the People, nor Warning given of many of the Sins & Snares of the Time. O this is Lamentable; they dare not say as to those things, *Thus saith He*.



The next thing we shall take notice of, is, What *He* it is that saith *these things*: It is *He* who hath the *Sharp Sword with two Edges*, that is Jesus Christ in the Vision which *John* saw of him, and gave an account of him in the first chapter of the *Revelation*, this is a part of the Description he gives of Him, and out of his Mouth went a two edged Sword, verse 16. This is very suitable and pertinent to what he was about to say to the Ministers of the Church of *Pergamos*, in Reproving them for having among them those who held the Doctrine of *Balaam* & the *Nicolaitans*, & not drawing out the Sword which *He* had given them Power to make use off, for Doctrine and Reproof, and also Excommunication; seeing they were Obstinate: As if our LORD had said, seeing ye have not drawn out the Sword of Doctrine and Discipline against them who held the Doctrine of *Balaam*, and the *Nicolaitans*, but have them among you, I will draw cut the Sharp Sword of Judgement and make them feel how Sharp it is. In Scripture the Lord is said to have *two Swords*; The first is, *The Sword of Judgement*, Deut. 32 41. *If I whet my Glittering Sword, and my Hand* take hold of *Judgement*: This Sword hath two Edges, the one wherof he turns against his own People when they sin against Him and provokes Him to Anger, in order to make them flee to Him, to turn from and mourn for their Sins, and to run unto Him, and seek Mercy, Pardon and Reconciliation. O in this day, His People hath gotten many Blows, and found the dint of many Stroaks of this Sword for their Sins; And we have of late gotten a sad and sore Stroak, to wit, the Removal of two Faithfull Witnesses for Christ; the one wherof sealed the Cause with his Blood, and the other is in Prison in *Ireland*: And notwithstanding of all that we have met with, we may fear and expect more sader and heavier Stroaks & Blows, if we be not a Mourning, Humbled, Purged & Reformed People. The other Edge of this Sword he turns against his Enemies in destroying them & cutting them in pieces; and this we may hope for & expect for, tho his Enemies in this Land be many, mighty and high, & likewise he hath spared them long: yet the time is coming when he will draw out the *Sword of Judgement* against them, and hew them in pieces; yea he will make the Edge of it



it blunt in cutting them down. The second is *the Sword of the Word*, and this also hath two Edges, Heb. 4. 12. *And the Word of the Lord is quick and powerfull, & sharper than any two Edged Sword*; The one Edge whereof, he turns against his People, whereby he Wounds them, and then they run to Christ for healing; And the other Edge is turned against his Enemies, wherewith they are Slain, *Holca 6. 5. Therefore have I bewed them by the Prophets, I have slain them by the Words of My Mouth.* O how Sad and Lamentable it is! that the most part of the Fruits and Effects of all the Preaching of the Word that is now, is to make People more Deaf and Blind, so that they may be the more reaped for Judgement; yea many is, as it were, blinded thereby.

Now I come to speak somewhat of the Letter it self given to this Church: for the preceeding part which I have Explained a little, is, as it were, the backing of the Letter to whom it was written, with this Superscription, *I know thy Works*; this he begins all his Epistles *to the seven Churches*, and that what he was to say, might have the more Weight with them, being he knew all their Works, & was witness to all their Doings; he knew best what was worthy of Re- proof in them, and what was worthy of Commendation. We may Observe this, that it would be of great Advantage to us, to live under the Impression of his Omnipotency, still believing that he sees us and all our Actions, whether they be done in Publick or Private, and knows what we are doing and saying or thinking; for this would help to keep us tender and circumspect before him, and would stir us up to be lively and diligent in Duty, and help to keep back from Sin: But alas the most part of you does not believe that he sees you, and knows your Work; Many of you does not believe that it is his Word you are hearing, & that he sees you when you are hearing the same. All the Compliers with the Enemies, ye did not believe he knew your Works when ye were complying with them, otherwise ye durst not have done it: All ye who took any of these Sinfull Oaths and Bonds imposed on you by the Adversaries; and payed the Wicked Cels and Locality, and heard the *Curats*; ye did not believe that he saw you, when ye did those



those Wicked Deeds. All ye who payed the Wicked Cess and Locality, his eyes were upon you, and he Observed you when ye were doing the same, and will Recompence you, if Repentance prevent not

The next thing that we shall take Notice of, is, that for which this Church is Commended, and that is for Two Things; but both are near to one & the same purpose: *First*, It is Commended for *holding fast His Name*, that is, his Truths, Cause, and Interest, yea every thing whereby he makes himself known; then we must lay hold upon him by making Peace with him, Isa. 27. 5. *Let him take hold on My Strength that he may make Peace with Me, and he shall make Peace with Me.* Unless ye be in Christ, ye cannot hold fast his Name in a Day of Tryal and Temptation, and Persecution; Ye must close with him as JESUS, that is, as a Saviour to save you, both from the Guilt of Sin, and the Power of Sin; and also ye must close with him as CHRIST, that is as he is Anointed to be *King, Priest, and Prophet* to his People. *Secondly*, If ye would hold fast His Name, that is, we must hold fast every one of his Truths, every part of his Cause and Interest, we must quite none of them, or any

part thereof, whatever it may cost us: Many will hold fast a part of his Name, they will hold fast and suffer for some of his Truths, but not for all: Some will quite and not think them worthy the suffering for; But if ye would hold fast his Name, then ye must hold fast and suffer for all his Truths, not quitting any of them. *Thirdly*, If ye would hold fast His Name, then ye must do it constantly; ye must not think it enough to contend & suffer for his Truths a while, and quite and deny the same afterwards; but that is not the Way, if ye would hold fast his Name, then ye must do it to the end.

The second thing this Church is commended for, is, *That she Denied not His Faith*; this is much to the same purpose in not holding fast His Name. I shall shew you some Ways whereby the Faith is Denied: And, 1. *The Faith is Denied* by Heresie, 2 Pet. 2. 1. yet many in this Day are Guilty hereof, for all Heresie and Error how damnable soever they be are tollerated by this *Antichristian-Tolleration*. 2. *The Faith is Denied* by Scandalous Practices in many, Tit. 1: 6. Alas many Professors in this our Day have Denied



*ed the Faith this Way by Scanda-  
lous Practices unbecoming the Gos-  
pel. 3. The Faith of Christ is  
Denied by Idolatry; but O how  
many are Guilty of this, for not  
only the Faith is Denied by out-  
ward Gross Idolatry, as the Wor-  
shipping of Images, Stocks & Stones,  
whercof many are Guilty at this  
time; But also Heart-Idolatry, when  
any thing is put in GOD's Room,  
and that Fear, Honour, Love, and  
Delight given to any thing which  
is due to him. 4. The Faith is  
Denied by Hypocrisie, 2 Tim: 2:  
5; O this will take in many of you,  
for if ye would take heed to it, the  
Faith is Denied by Defection &  
falling away from the Truth, and  
Denying of it, when called to Pro-  
fess and Confess the same; Ah ma-  
ny of this Generation are Guilty of  
Denying Faith this Way: Now ye  
would seriously consider these things  
how the Faith of Christ is Denied,  
those of you that are Guilty of the  
same any of these Ways, O consider,  
mourn over, and forsake the same;  
rest not untill ye get Repentance  
and Pardon for the same, & guard  
against the Denying of the Faith  
for the time to come; O let it be  
your study and care to hold fast his  
name, and not Deny His Faith.*  
There are two Circumstances

which makes the Commendation of  
this Church in *Pergamos* more re-  
markable, which our Lord Jesus  
takes notice of; The first is, this  
Church held fast his Name, and did  
not deny his Faith, even *in that  
place where Satans Seat was.*  
2. It held fast his Name, and de-  
nyed not his Faith, even *in those  
days wherein Antipas was His  
Faithfull Martyr who was Slain  
among them.*

And to the First of these, to  
wit, *Their holding fast his Name,  
and not Denying His Faith where  
Satans Seat was;* this makes it  
more worthy of Commendation  
that they did so, even where the  
Devil had his Seat and Throne;  
For it is more hard and difficult to  
*hold fast his Name, and not de-  
nying his Faith there,* than in a-  
ny other place where Satan had not  
such a Seat. *Pergamos* was a Wick-  
ed City, and Satan had his Seat in  
it, and did, as it were, Reign in  
it as King, and the Generality, Bo-  
dy, and Bulk of the People in it,  
were his Slaves, and Subjects, and  
Drudges: There are these three  
wherever they are to be found in  
a City, *there Satan hath his Seat;*  
and they are all to be found in *Scot-  
land* with a Witness.

D

First,



*First*, Where *Profanity* abounds without controll, and Wickedness, and every Abomination is Universal and General among all Ranks, *there Satan hath his Seat*: *Profanity* abounded much in *Pergamos* where *Satans Seat* was. so may we say of *Scotland*, *Satan hath his Seat* in it, for *Profanity* abounds in it without controll among all Ranks from the Highest to the Lowest, from him that sits upon the Throne to the Beggar: There is not only *Wickedness* set up, and every *Abomination* Universal; but it is Intertained and is Tollerated.

*Secondly*, Where *Persecution* of the Lords People is, and his Servants and Saints are *Murdered*, *there Satan hath his Seat*: This was in *Pergamos*, for *there Antipas Christs Faithfull Martyr was Murdered*: So is it also in *Scotland*, the Lords People hath been long persecuted, and many of them are persecuted still, tho others are at Ease, and living quietly under the Shadow of this Tolleration. Many of the Lords People have been Murdered both on Fields and Scaffolds.

*Thirdly*, Where a Throne and Judicatorie of a Land are Ruling for the Devil, they are seeking to

Destroy the Kingdom of Christ, & to root out his Followers, and to advance the kingdom of *Antichrist*; And the Acts and Laws of that Throne and Judicatorie are Factivical, and Satan hath been, as it were, at the Contriving, and making of them; they are Wicked and Bloody, and they endeavour with all their Force to put them in Execution; where all this is (I say) *Satan hath his Seat, and Throne*; and is not all this to be found in *Scotland*? for the Throne and Judicatories thereof are Ruling for Satan: It is a Throne of Iniquity, which is a Throne of the Devil! Are they not seeking to Destroy the Kingdom of Christ, and to root out his Followers, and to Advance and Establish *Antichrist*, which is the Kingdom of the Devil? And are not their Acts and Laws made against the Work and People of God, Devilish, and Satanical? And have there not been, and are endeavouring with all their Force to put them in Execution? Yet notwithstanding of all this, we have it as the matter of Praise and ground of Rejoicing, even in *Scotland* where *Satans Seat* is, the Lord hath had many that *hath held fast His Name, and hath not Denied the Faith*; and there are some



some this day in this Land *who are holding fast His Name, and not Denying His Faith*: O let this be our Ambition to be among the number of such, and count it your Honour to be among *the Called and Chosen and Faithfull Ones, who follow the Lamb*.

The second thing which makes the Commendation of this Church more Remarkable, 1. *They held fast His Name, and Denied not His Faith, even in those Dayes wherein Antipas was His Faithfull Martyr, who was Slain among them*: It is more difficult to hold fast his Name, and not Deny his Faith in a time of Suffering and Persecution than in a time of Ease, and Prosperity: Yet this Church did it in a time of Suffering, *even when Antipas a Faithful Martyr was slain among them*; for which it is the more commended: This *Antipas* was a Faithfull Minister of Christ; we read no more of him in Scripture or History, but that he suffered Martyrdom. *Antipas* which is a Greek Word, signifies against all; so was he in his Practice against all whether Enemies or profess Friends, who were not for Christ: He was a Faithful, zealous Contender for Truth; and for this he was Murdered by his Enc-

mies. Mr. *Durham* thinks he was a Man lying under many Mistakes, Lyes, Reproaches and Calumnies, which is very probable: For these that are and were most Faithfull and Valiant for the Lord in Contending for his Truths, and most Zealous in Witnessing against Sin, are lyable to such things, and for to Vindicate the Cause for which he suffered, and to clear him, he gives him a Noble Testimony, and owns him to be his Martyr: There are three things in it which makes it to be the more Remarkable: First, *Antipas* is a Greek Word which signifies a *Witness*, this is great Honour indeed to be a Witness for Christ, to be a Martyr for Christ and his Cause; but there is more said of him than that. *Secondly*, He is called a Faithfull Martyr: he owns and avouches him to be his Faithfull Martyr, in order to the clearing of these Mistakes, Lyes & Reproaches which might be cast upon him; as if our Lord had said, notwithstanding of all these Lyes & Reproaches where with he was reproached, yet he was a Faithfull Martyr, he died for My Cause, and I owned him to be Mine. We may Observe this from it, that it is a Great Honour and Priviledge to Suffer for Christ, he will own them

D 2



them to be his, and commend their Sufferings; It is such a Honour that the Angels of Heaven cannot be capable of, for they have not a Body to suffer for Christ: Therefore we should not scarr, nor weary at the Sufferings for Christ, but look upon it as our Honour and Glory: It may be enquired, what is requisite in these we are to account and esteem Martyrs of Christ, for it is not every one that may Suffer, that are to be looked on as such.

*First,* It is Requisite that they be in Christ, otherwise though they should Suffer, yet he will not esteem them to be his Martyrs; they must be Interessed in him; they must have laid hold upon him for Salvation, otherwise their Sufferings will avail them nothing, suppose they should give their Body to be Burned, and want charity it profiteth them nothing; they will get no Thanks for it.

*Secondly,* It is Requisite in those who are to be esteemed Martyrs not only that they be in Christ, but the Cause they suffer for be his; That it be his Truths they Die for, and not their own, or the Notions or Opinions of others, it must be Truth and Duty we suffer and lay down our Lives for: If we would be Mar-

tyrs for Christ, the least of his Truths is worth the suffering Death for; For though there be lesser & greater Truths comparatively when compared among themselves, yet in point of Suffering they are all alike when we are called thereunto, we ought to suffer als much and als chearfully for the lesser as for the greater Truths; and the lesser a truth be when compared with those that are greater, if we suffer for it as we should do, it argues the more Love to Christ whose Truth it is; And those who will not suffer for little Truths when called thereunto, it may be feared that they shall never be honoured to suffer for the greater Truths.

*Thirdly,* It is not only Requisite that it be Truth and Duty they suffer for, (but that also they be right as to other Truths) though they be called to suffer and Witness for them: For albeit a thing may be Truth and a Duty to Witness for it, and would be a great Sin to deny it; yet if he be Heretical as to any of these Fundamental Truths, he cannot be looked upon as a Martyr for Christ: Suppose a *Papist, Quaker, Arminian, Socinian*, should lay down their Lives for that which is meer Truth and Duty



Duty, yet they could not be accounted Martyrs for Christ, because they are Heretical as to the most part of the Fundamental Truths of the Gospel.

*Fourthly*, It is Requisit also in those who are to be accounted Martyrs for Christ that their Call to Suffering be right and clear; we must not run rashly upon Suffering: but our Call to it should be clear. In the Primitive Times some did run upon Suffering rashly without a Call, and out of Vain Glory they did Suffer, that thereby they might get a Name: Now to prevent this Rash Suffering, it was decreed by the Church that those who did run upon Suffering without a Call, though they should Suffer, yet they should not be accounted Martyrs. If it be asked what it is that gives a Call to Suffering; I Answer, when we are persecuted, hunted, and chased for Adhering to the Cause of Christ, and owning his Truth, if in Holy Providence we fall into the Hands of the Enemies, then our Call to Suffering is clear, and it is our Duty to Adhere unto, and Witness for his Cause, and give Testimony for his Truths, and not Deny it.

*Fifthly*, It is Requisit in those

who are to be looked on as Martyrs of Christ, not only that their Call to Suffering be clear, & their Manner of Suffering be right, but we must endure to the End, and be Faithfull to the Death; without Flenching from or Denying of Truth in complying with Enemies to get our Lives preserved: *Antipas* was a Faithfull Martyr; there the Manner of Suffering was right, he was Faithfull unto the Death, he did not deny Truth, but gave Testimony for the same, nor complied with Enemies: In our Day we have had our *Antipasses*, Faithfull Martyrs of Christ, whom he hath helped and honoured Faithfully to own his Cause unto the Death, and Seal his Truths with their Blood, for whom he will own, and to be Faithfull Martyrs of Christ: Notwithstanding at the beginning of this sad Revolution, Mr. *James Garberie*, he was an *Antipas*, and a Faithfull Martyr of Christ. There were some both at, and after *Pentland*, to wit, Mr. *Kid*, and Mr. *King* were *Antipasses*, and Faithful Martyrs of Christ: And likewise after *Bothwell* Mr. *Donald Cargill*, & Mr. *Richard Camron* were *Antipasses* faithfull Martyrs of Christ:



And even of late we had another which to deny is absurd, and contrair to the Law of God, the Law of Nature, and the Law of Nations; all which allows to Defend themselves against Unjust Violence.

*Antipas*, and faithfull Martyr of Christ Mr. *James Renwick*, whose Voice uied to cry to you upon those Hills, and to preach the Gospel faithfully and freely unto you, him hath the Lord honoured to be a Faithfull Martyr for his Cause, whose Blood is crying this day for Vengeance against the Bulk and Body of this Generation: The Heads of whose Sufferings are Noble & well worth the loss of all we have; for though by the most part they be counted small and despicable, yet they are Worthy & Weighty. *First*, It was because he could not own *James the seventh* to be his Lawfull Sovereign (whom to own as Right and Lawfull Magistrat being a *Papist*, who is an Idolater as all *Papists* are, a Sworn Vottarie & Vassal of *Antichrist*, and an Enemy to GOD) is contrair to Scripture and the Constitution of this Church of *Scotland*, and our Covenants: And yet (alas) he is owned and acknowledged as King by the most part of Ministers and Professors in the Land.

*Secondly*, It was for Teaching, Asserting and Maintaining that Priviledge of Mankind, the Lawfulness of that Principle of *Self-Defence*,

*Thiraly*, It was for Preaching against the Unlawfulness of paying the *Cess* exacted for suppressing the faithfull preaching of the Gospel: For Enemies declared for what end they laid it on in their Acts concerning it, that it was for Maintaining Forces to bear down the Meetings of the LORD's People for Gospel Ordinances: And now all ye that continue in paying the same, ye not only trample upon all the Warnings given by the Faithfull Ministers of CHRIST concerning the Sinfulness of paying the *Cess*, but also upon the Blood of that Famous and Faithfull Witness, Minister and Martyr of Jesus Christ who witnessed against the same, both in his Life, and at his Death. O therefore consider the Sinfulness of the same, and forbear it: Hath not the Enemies told you for what end they lifted it, even for bearing down and suppressing the Meetings of the LORDs People; They have not hid it wherefore they receive it: And ye who concurs with them in paying it, ye do all that



that is sought of you by that Act to others to buy the Swords to Kill to Banish the Gospel of CHRIST them: O consider the Sinfulness out of the Land, and root out all thereof and leave of, his Followers; For ye give Money

## THE S E R M O N.

John 3. 3. *Jesus answered and said unto him, verily I say unto thee, except a Man be born again, he cannot see the Kingdom of GOD.*  
 Verle 5. *Jesus answered, verily verily I say unto thee, except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of GOD.*

**H**AVING spoken from these words would be a Sin to forbear them; the before, I shall resume a little *plowing of the Wicked is Sin.* Un- of, what was then said, only shew- *lets ye be Regenerated* you have ing the Necessity of *Regeneration.* not a Right to the Priviledges of Obe convinced of the Necessity of the Children of God; for without it; for unless ye be *Regenerated, Regeneration* ye are not Children, ye are not in the Kingdom of Grace, ye have not a Right to any of the nor will never enter nor see the King- Priviledges, unless ye be *Regenera-* dom of Glory: There is no wining *ted* ye know nothing of God; *The* to Heaven without it; unless ye be, *Natural Man receiveth not the* *Regenerated* ye cannot please God, *things of the Spirit, for they are* all that ye do is Sin; your Natural, *Foolishness to him, neither can he* Moral and Religious Actions- are *know them, because they are spi-* Sin; your Reading, Praying, and *ritually discerned, 1 Cor. 2: 4:* other Duties are Sin, and yet it *Doctrine.* That unless a Man



be *Regenerated*, he is not within the Kingdom of Grace, nor will he ever enter the Kingdom of Glory, is clear from the Text.

In speaking to this, I shall, *First*, Shew how the Scripture holds out *Regeneration*, whereby we may know something of its Nature. And *First*, *Regeneration* in Scripture is called a *Victory*. *First*, It is a *Victory* over Sin and Satan. All Men by Nature are under the Power and Dominion of Sin, and Slaves and Drudges to the Devil, *He is the Prince of the Power of the Air that worketh in the Children of Disobedience*. The Natural Man is the Shop where the Devil, as it were, forgeth those Lusts & Corruptions, and Heart Risings against God; and Wicked & Unclean *Motions* which Domineers in them. Satan is the Strong Man that keeps the House, he keeps all quiet within, he keeps Doors and Windows close that no Light, no Conviction may enter in to disturb the man of his Rest, or awake him out of his Sleep, that he see not the Danger; and thus the Poor man is kept, untill one Stronger nor he, even Jesus Christ come and set him at Liberty; He opens the Prison Door and makes the Prisoner come

forth, and shew himself; *He gives him the Victory over Sin & Death*.

*Secondly*, It is a *Victory* over the World; *For whosoever is born of God overcometh the World, & this is our Victory that overcometh the World, even our Faith*, 1 John 5: 4: Man by Nature hath, as it were, the World in his Heart, and looks after it greedily with his Eye, he is a Slave to it, and his Affections are set upon it; But when he is *Regenerated*, he gets the *Victory* over it, he gets it under his Feet, he sees its Vanity, & his Affections are set on things above.

*Thirdly*, The *Victory* which they get is not enough to express what *Regeneration* is, for they have their Persons changed as well as their Place; seeing when one gets the *Victory*, though he change his Place, yet not his Person. So to hold out this *Regeneration* more fully, it is called *Conversion* in Scripture, Mat: 18: 3: *Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven*. Before *Conversion* they were in a state of Sin and Misery, but now in a state of Grace, and their Persons & Performances is accepted before God, through Christ they are



are now effectually called; Their Minds are enlightned, and their Wills renewed, whereby they are perswaded and enabled to *Imbrace Jesus Christ freely offered to them in the Gospel*

*Fourthly, Conversion* is not enough to expresse *Regeneration*; For those *Regenerated* must have their Nature Renewed (whereby they are perswaded and enabled) as well as their State changed; therefore the Scripture calls it *Renovation*, Rom. 12: 2: *And be not conformed to this World, but be ye transformed by the Renewing of your Minds*; Their Nature is *Renewed*, and the whole Faculties of their Soul is *Renewed*; Their Understanding, their Wills, & their Affections are all *Renewed* and *Changed*.

*Fifthly, Regeneration* in Scripture is called a *Translation*, Colos. 1: 13: *Who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of His Dear Son*: O this is a great and wonderfull *Translation*; For those that are *Regenerated* are *translated* from the Kingdom of Satan unto the Kingdom of Christ; from the Power of Darkness unto this marvellous Light; from Death

to Life; and at length they shall be *Translated* from the Church Militant here, to the Church Triumphant above; from the Valley of Sin & Misery into that Rest above, where Glory dwells.

*Sightly, Regeneration* is called *Circumcision*; Those *Regenerated* hath the foreskin of their Hearts *Circumcised*; the power & strength of Sin and Corruption is broken, and their Lusts and Idols cut off.

*Seventhly, It* is called *the first Resurrection*; Those *Regenerated* they are brought out of the Nature of Sin, in which while in Nature they are lying stinking & rotting; & *tho they be buried with Christ by Baptism into death*, yet they arise from the Dead and Walk in Newness of Life: They die unto Sin, for which they look unto the Death of Christ, whereby they get strength for the Killing, Subduing, & Mortifying of Sin, and they live unto righteousness; for which they look unto the resurrection of Christ, thereby to be enabled to rise from the Dead; *Live unto Righteousness, and Walk as the Children of Light*.

*Eighthly, It* is called a *Creation*; We are created over again, *If any man be in Christ he is a new creature*;



*ture, old things are past away, upon Christ for Salvation. For Ex-*  
*behold all things are become New,* plaining this Definition, you must  
 2 Cor:5:17. And in this *Creation,* know, 1. It does not flow from  
 there is much, it not more of the Nature; no Man can change him-  
 Power of God required in effectu- self when he will, as that which *P.*  
 ating it, than was in the first Crea- *pists* says, that before *Conversion*  
 tion; there was nothing to hinder a Man may have some Preparatory  
 it: But in the second there is much Work by way of *Merit*: It is false  
 Opposition, the Mans self and the and erroneous: For when the Lord  
 Devil does all they can to hinder *Converts* any, He finds nothing in  
 it. Now know ye what *Regene-* them worthy of Love, or to make  
*ration* is. Secondly, Know you Him to Love them; He finds them  
 what it is to get *the Victory* over in a Wofull, Wretched and Rebel-  
 the Devil, and the World? The lious State, Enemies to Him: the  
*Regenerat* gets such a *Victory*. Change that He works in them is  
 Know you what *Conversion* is? What but an venting and outletting of  
*Renovation* is? What *Translation* that Everlasting Love which He had  
 is? What it is to have your Hearts to them, Rom: 9: 16. *It is not him*  
*Circumcised?* Know you what it *that willeth, nor of him that run-*  
 is to be risen again with Christ? *neth, but of God that sheweth*  
 Know you what it is to be created *Mercy*. Again, the *Quakers* and  
 over again, *to have old things done* some other Enemies of the free Grace  
*away, and every thing to become* asserts, that Man may have at *Con-*  
*New.* If ye know not these things, *version* some Effectuating Work by  
 ye are in a miserable condition. O way of Concurrence of the Spirit;  
 rest not till ye know them, for they This is also False and Erroneous:  
 are of great Weight and Moment. For there is nothing of Natures Work  
 And to shew you further what *Re-* in it, the Person *Converted* is meer-  
*generation* is, I shall give you this ly Passive: When the Lord *Converts*  
 Definition of it; *Regeneration* is any, He finds them like the Wret-  
 a Supernatural Work wrought by ched Infant mentioned Ezek: 16:  
 the Spirit of God in the Hearts of 6: *All polluted in his own Blood;*  
 all the *Elect*, whereby they are so that they can do no more to help  
 enlighthned and enabled to lay hold themselves out of that miserable E-  
 state



state than an Infant can do. *Secondly*, *Regeneration* is a Work above Natures reach. *Thirdly*, It is a Work against Nature, as well as above Nature: *Conversion* meets with much Opposition; Nature does all that it can to hinder it.

*Secondly*, The Efficient Causes of this Work of *Regeneration* is the Three Persons of the Blessed *Trinity*, who all concurs to the Effectuating of it. 1. The *Father* concurs in this Work, 1 Pet: 1: 3; *Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant Mercy hath begotten us unto a Lively Hope.* 2. The *Son* Jesus Christ concurs in this Work; it is the Fruits and Effects of His Purpose. 3. The *Holy Ghost* concurs in this Work likewise; *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.*

*Thirdly*, The Subject of this Great Work are the *Elect*; 1. It is only the *Elect* that are *Regenerated*, and none but they: *Reprobates* knows not what it is, they have no share in it. 2. The *Elect* are wholly *Regenerated*, and in no part *Unrenewed*; all the Faculties of their Souls are Changed, their

Understandings, their Wills & Affections are Changed as to their Use; their Eyes which before were wont to view Vanities, take delight to behold the Wonders of GOD in His Word and Works; the Tongue which before spake Idle or Profane Words, or it may be Blasphemed GOD, now speaks to Him & for Him; the Hands which before were Active in Wickedness, now they Act for GOD; and the Feet which were wont to run with Delight in the Ways of Sin, now are Changed, and take Delight to run his Errands.

There are Four Things ye would take Notice of concerning *Regeneration*: *First*, Those *Regenerated* are meerly Passive in it; There is nothing in them to move the Lord to Change them: Man hath neither Will nor Power of his own; it is only an Act of Free Grace & Free Love: Neither (where this Work is begun) can they carry it on without Him, *He must work all their Work in them as well as for them*: Man hath neither Will nor Power of his own to Change himself, when and how he pleases. 2. This Work is Irresistible when then the LORD begins to take a Dealing with any, tho His Work meet with Opposition & Resistance from our own self,



self, their Sin, their Corruption, & the Devil; yet he will overcome all these, and carry on his Work unto Perfection; nothing can stand before him, nor any resist him. 3. Description of *Regeneration*; The *Regeneration* is not Perfect in this Life; They are but *Renewed* in part, and there is part of them *Unrenewed* and Corrupt; tho they be Perfect as to their *Justification*, yet as to their *Sanctification* they are not; they will not be Perfect in Holiness till they be in Heaven: This condemns the Blasphemous *Quakers*, who maintains Perfection in this Life. 4. Those *Regenerated* will Persevere unto the End: Those once in Christ though they may fall, they cannot Totally and Finally fall away, *For whom the Lord Loves, He Loves unto the End*; and that condemns the *Papists*, and some other *Hereticks*, who holds that a Man may be in a State of Grace, and yet fall totally away from it; he may be a Child of God the day, and a Child of the Devil to morrow: But this is wickedly false: For the Eternal Decree of GOD makes it Impossible: The Love of GOD makes it Impossible; The Covenant of Redemption and the Covenant of Grace makes it impossible; The Purchase of Christ makes it Impossible; And the Work of the Spirit of GOD in the Souls of the *Regenerated* makes it Impossible. Moreover it gives you some Discription of *Regeneration*; The LORD hath seen it fit in Scripture sometimes by *Metaphors* taken from Natural Things, to hold forth Spiritual Things. I shall expatiate a little into the one, which is the Text, *of being born again*; by which is meant *Regeneration*. *Being born of the Water and of the Spirit*, I shall shew you how *Regeneration* and the Birth of an Infant agrees: 1. As there is before the Birth of the Child its *Conception*; so is there the same in *Regeneration*: Before the *New Creature* be brought forth, it must be *Conceived*; and this is ordinarily done by the Word, especially those come to Years: this is the Seed of GOD sown in the Heart, which afterwards grows to maturity. The Way that the Lord takes in the beginning and carrying on the Work of *Conversion* in *Elect Infants*, is inexpressibly mysterious: We must Believe that he does it, though we know not the Way. But if those come to Years, He ordinarily begins with them by the Ministry of the Word: This is, as it were, a well busked Hook cast in among



among a great number of Fishes upon their former Ways: O they which will catch some; yet others see their Sin to be very Hainous, are not caught thereby, though to be against much Light that they they play about it, and loup at it. sinned against, and over the Belly  
 2. After the *Conception*; the next of much Conviction; their Conscience Testifying against them that thing is the Forming in the *Womb*, ence Testifying against them that this agrees also with the Work of they were doing Sin: O will the *Conversion*; for after the Seed of Poor Creature say, my Sin is more GOD is sown in the Heart, the Spirit hainous and heavy than the Sin of begins with its *Convictions*, convincing of those Things: *First*, Of any; for at such a time the LORD the Wrath of GOD burning against was Kind to me, and at such a time them for Sin; how they were born he bestowed many Mercies upon under His Wrath, and liable to His me, yet I have abused them all; I Curse, both in this Life, and that I have sinned the more against them; which is to come; and if they abide I have trampled upon his Loving Kindness and Mercies: The consideration of this will humble the still in their Natural Condition, they will assuredly meet with Eternal Wrath. Poor *Convinced* Creature, and make his Heart to melt in a Godly Sorrow for Sin, and fill its Face with Shame and Confusion.

*Secondly*, They are *Convinced* of their Hatefulness and Loathsomeness, they see it in its Ugly Nature, how Dishonourable it is to GOD, and Grieving to His Holy Spirit.

*Thirdly*, They are *Convinced* of the Hurtfulness of Sin, that it is Destructive to their Souls, and if they continue in that Condition, they cannot escape Eternal Wrath, and this makes them solicitous to look out for a Remedy.

*Fourthly*, They are *Convinced* of the Hainousness of Sin, when they reflect upon, and looks back

*Thirdly*, When the Child is formed, then there is the growth of all its Members in the *Womb*: this likewise agrees with *Regeneration*; For when the Work of *Conversion* is begun, the LORD will carry it on to Perfection: After those *Regenerated* are, as it were, formed in the *Womb*; there is the Growth of the Members of the New Man: For as the Old Man hath so many Members to make up a Man, so hath the New, and by this the



Understanding is changed and enlightened; so as to the sad condition they are in by Nature, and also made to see the Beauty and Excellency, Fulness and Sufficiency in Christ; their Wills are Renewed, so that as they willingly Close with Christ; their Hearts are inclined to his Service, and they Delight in Him; and their Affections are also Changed, so that they Love him, and their hearts are also drawn after him.

*Fourthly*, There is the *Birth* of the Child: So in *Regeneration* after the *Conception*, the *Forming* in the *Womb*, then the *Growth* in the *Womb*: There is the *Birth*; & this is Faith, the alas! *Many stayes in the place of breaking forth of Children*; whereby when the Poor Soul sees and is *convinced* of its Sin and Necessity, and all that it can do, or all that any Creature can do for its help and relief is to no Purpose it looks unto, lays hold upon, closes with, and *Imbraces Jesus Christ for Salvation as He is offered and held forth to us in the Gospel*; then the Soul Cordially and Fully Closes with and Accepts of Christ for *Wisdom, Sanctification, Righteousness and Redemption*: This is Right Saving &

Justifying Faith, whereby the Soul lays hold upon Christ for *Salvation*. There are these Acts, *First*, In *Faith*; There is the Assent of the *Mind*, believing & giving heed to all the Truths of the Gospel; They Believe that Christ Suffered for *Sinners*, and that *Salvation* is to be had by *Faith in His Name*, *Secondly*, There is the consent of the *Will*, whereby the Soul Willingly, Cheerfully and Cordially Closes with CHRIST; They see such a Beauty, and Sufficiency in Him (their *Wills* being subdued and renewed) that they willingly Imbrace Him as their *Saviour*, and *Redeemer*. *Thirdly*, The Soul makes *Fiducial Application* of Christ and all the Promises of the Gospel unto its self; It not only sees Fulness & Sufficiency in Christ, & the Benefits of Christs Purchase, but also makes particular application of all those to it self. *Fourthly*, The Soul makes a *Personal Covenanting* with CHRIST, whereby it gives away it self, and all that it hath to Him; It makes a free Resignation of the Soul and Body to Him, and to be for Him in their Place and Station, Day and Generation; It takes and imbraces *Jesus Christ* as its *Saviour* and *Redeem-*



er, King, Priest; and Prophet; of no small concernment than that It takes Him and His, Cords, and resolves to follow Him throw Good Report and Bad Report: And this *Personal Covenanting* with Christ must be as formal and explicate as between a Man and a Wife, a Master and his Servant. *Fifthly*, After the Child is brought forth, it gets its *cloathing*: For those that are *Regenerated*, are cloathed with the *Imputed Righteousness of Christ*; They are cloathed with it *as with a Garment*: O what a brave *cloathing* they get; Ye may see its Excellency described, Ezek: 16: 10, 11, 12, 13: *I cloathed thee also with broidered Work &c.* *Sixthly*, After the Child is born, though it be *cloathed*, yet it cannot Live without *Food*; They do not endure to Live without the Preaching of the Gospel, it is as *Food* to their Souls; *they desire the sincere Milk of the Word, that they may Grow thereby*; and also they cannot Live without the *constant supply of grace and the influence of the spirit* (of which influence I shall speak of afterward.)

Now for the *Use* of all these; I would Exhort you to search & try your selves, and see whether you be *Born again* or not; its matter

of no small concernment than that upon which the *Eternal Happiness* of your Souls depends: Therefore try your selves whether you be *Regenerated* or not; rest not secure with a may be ye are *converted*; But put that *Great Question* out of Doubt and Danger; and I will give you these Marks (amongst others which might be named) to try your selves by: 1. Try your selves by this, what effect had ever the Word upon your Hearts? Did ye ever see your selves in the Glass of the Law? Did you ever see your Spots and Blemishes there? so that ye were humbled and broken in your selves, and made to see the absolute necessity of fleeing out of your selves & in unto Christ for Life and Salvation: What Way did the LORD begin with your Souls? Knew you ever what it was to be *convinced* of the Spirit of Sin and Misery? Were ye ever feared for the Wrath of GOD? And did ye ever see the Sinfulness of Sin in its Hatred, Loathsomeness, Hurtfulness and Hainousness? 2. Try your selves by this, if ever you had any Exercise; What Way got ye any outgate from it? If ever ye were under any sight or sence of Sin, or fear of Wrath your Conscience were awakened.



awakened, and ye knew not what this I gather from John 3: 5: *Except a Man be Born of the Water and of the Spirit, he cannot enter into the Kingdom of GOD.*

Way to get it quieted again: In this case whether did you run to Christ, or to your Duties? Whether did yelay hold upon Christ by Faith for Salvation? Whether did ye make Application *to the Blood of Sprinkling* for Washing, Cleansing and Purging? or to your Duties, to Praying, Reading & Hearing of the Word? Which of those did ye? Knew ye ever what the Pangs of the New Birth were? O try your selves by the outgate ye got from your Trouble: For if ye run to your Duties and there have gotten rest, & not to Christ, ye are yet *in the Gale of Bitterness and the Bonds of Iniquity.* 3. Try your selves by this: can you Live without *Spiritual Food* and not long for, and hunger for it? Can ye live contentedly without the Preaching of the Gospel? and not as *New Born Babes desire the sincere Milk of the Word* that ye may grow thereby: Can ye live without *New Supplies of Grace, and the Influences of the Spirit?* If ye can live without all these (for these are the Food of the Soul) ye are Strangers to the *New Birth:* Ye know not what *Regeneration* is which is mentioned in Scripture,

*Secondly, Fiery Influences,* this I gather from Matth: 3: 11: *He shall Baptize you with the Holy Ghost and with Fire:* Those Influences though they come from one and the same Spirit, yet they differ as to their Workings and Operations: As to the *First* of these (to wit) *the Watery Influences:* I shal shew you wherein the *Water* and they agree, whereby we may know some of the Workings of those Influences: as *Water* quickens & makes the Grass and Herbs to grow, so does *the Influences of the Spirit* quicken the Dead Soul, and makes it lively and vigorous in the Exercise of Godliness, it quickens us to Duty, and makes the Graces lively, Isaiah 44: 3, 4: *I will pour Water upon him that is Thirsty, and Floods upon Dry Ground: I will put My Spirit upon thy Seed, and My Blessing upon thy Off-spring, and they shall spring up as among the Grass, and as the Willows by the Water Courses.* *Secondly,* Though *Water* quickens, yet it also drowns: So does *this Influences of the Spirit;* for thereby Sin



is drowned and Corruption mortified and a body of Death subdued, Rom. 8. 13. v *But if ye through the Spirit do Mortifie the deeds of the Body ye shall live.* 3. As *Water* Refreshes and Quenches the Thirst of the Weary Ground: So does the *Influences of the Spirit*, they prove Refreshing to the Souls of Weary Pilgrims in their wandering throw the Wilderness of their Afflictions, are thereby the more cooled & weaned from the things of this World, and set upon things above. 4. As *Water* cleanseth and washeth away filth: So by the *Influences*, we are led and directed to the *Fountain opened up to the House of David and to the Inhabitants of Jerusalem for Sin and Uncleanness*, Zech. 13. 1. v. In this Fountain we shall get cleansing from all our Sins, Uncleanness, and Spots. 5. As *Water* makes fruitfull; So doth the *Influences of the Spirit*, they make the Soul Fruitfull in Grace, and to grow in Holiness, and to advance in Religion; they make the Fruit of the Spirit appear; Thereby God is glorified, and they themselves strengthened, and confirmed in his Way. Gal. 5. 22. 23. *But the fruit of the Spirit is Love, Peace, Joy, Long-suffer-*

*ing, Gentleness, Goodness, Meekness, Temperance, &c.*

As to the *Second* sort of *Influences*, to wit, *Fierie*; I shall shew you how fitly they are called so, from the Similitude. 1. As *Fire* is of a Penetrating Nature and pierces into every thing cast into it: So does the *Influences of the Spirit*, they penetrat into the inner Man, and pierces into the most secret parts of the Heart discovering the Luke-warmness, and Latent Abominations therein, and makes known the secret Wickedness that is in the High Places of the Soul whereby it is humbled, and made to see its need of Christ. 2. As *Fire* hath a Heat and Flame with it; So doth the *Spirits Influences*; they make Love to Christ to burn and blaze; Zeal for his Honour to flame, and blaze in the Soul with a vigorous pursuing after Christ, to get Union and Communion with him, and to a more hating, opposing and resisting Sins, Lusts and Idols. 3. As *Fire* is of a Penetrating Nature and makes the smoak to separat from the flames: So doth the *Spirits Influences* separat from sin, and Light from Darkness, Life from Death, and the New Man from the Old man, and between the two there

H

is



is a great strugling: For the Believer is but *Renewed in part*: There is *Flesh* as well as *Spirit* in him: So the *Flesh* lusteth against the *Spirit*, and the *Spirit* against the *Flesh*, and these are contrary to the other. Gal. 5. 17. But at length the *Spirit* getteth the *Victory* over the *Flesh*, and so triumpheth over sin: 4. As *Fire* is of a Purifying, and Purging Nature; So doth the *Influences of the Spirit* Lead to Christ, and makes Application of his *Blood* for purging, and the Believer is Purified *even as he is pure*: Their Desire and Designe is to be Holy, as *He is Holy* who hath called them, and their longing is to be more and more conformed to his Image, and to have the full, and free Enjoyment of him in Heaven, *there they shall see him as he is*; there they shall behold him without Clouds coming any more betwixt him and them. 5. As *Fire* is of the Nature to Consume, and to Destroy what is thrown into it: So throw the *Spirit* the Believer *Mortifies the deeds of the Body*, gets them Destroyed, and Lusts and Corruptions Crucified, by the *Influences of the Spirit* they are quickened and stirred up to set about duty more vigorously, and the Work of

*Sanctification* day by day and more and more to die unto Sin and live unto Righteousness: Now know you what it is to Long, Pray for and Receive? Know you what it is to be Quickned, Revived, and Refreshed, comforted, raised, and Stirred up to duty: In the Last Place I shall give you some marks of those *that are born again*: 1. They Love God, and they Love him with all their Hearts, with all their Soul, and with all their might. 2. Those that are *Regenerated*, are humble and lowly under the sight and sense of Sin, their Vileness, Weakness, and Emptiness under the sense of the Lords Greatness, Holiness, and Goodness; *David* says Psal. 131. 1. *Lord my Heart is not Haughty, nor my Eyes Lofty, nor do I Exalt myself in Great Matters nor in things too High for me, surely I have behaved and quieted myself as a Child that is weaned of his Mother*: My Soul is even as a weaned Child, these are Characters of a humbled Man. 3. Those that are *Born again*, they make a Dedication of themselves, and all that they have unto the Lord to be for him, and for his Service in their Day and Generation; They present their Bodies



a Living Sacrifice Holy and Acceptable unto God, which is their reasonable service Rom. 12. 1. v. 4. They are not conformed to this World, but Transformed by the Renewing of their minds: They are not Carnal but Spirituall: For since they are risen with Christ they seek the things which are above where Christ sitteth at the Right Hand of God: their Affections are set on things above and not on things in the Earth. 5. They cannot live contentedly without the Gospel: They doe not endure to want the Preaching of the Word: But as new born Babes desires the sincere milk of the word that they may grow thereby, for it is as Food to their Souls; when they have it, they labour to improve it, delight in it, and feeds upon it: And when they want it, they long for it again. 6. They get the Victory over the World, they are no more slaves, and drudges to it, they get the VWorld under their feet: There Affections are more weaned from it, 1 John 5. 4: Who-  
 ever is born of God overcometh the World this is the Victory that overcometh the World even our Faith, 1 John 3. 9. Whosoever is born of God doth not commit sin: This is not as the Blasphemous Quakers maintains, that those born of God sins not but are perfect in this Life: But when it is said here that they do not commit sin: That is they do not commit sin willingly, and deliberately and with delight and pleasure as formerly, and when they do sin (as it is true in the woful Experience of all the Saints that they do sin) yet there is one part within them witnessing, VVrestling, and Protesting against them if they continue in it: But they confess it, and mourns over it, and runs to Christ for Pardon. 7. Those who are born again, they Love the Saints and People of God, because they are beloved of him, and have his Image in them, 1 John 3: 14: We know that we have passed from Death to Life, because we love the Brethren, he that loveth not his Brother abideth in Death.

F I N I S.



